



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 10. CHICAGO ILLINOIS. [MARCH 19, E. M. 303. |C. E. 1903.]

WHOLE NO. 961

Four Loves.

The King loved a Gipsy, but the Gipsy loathed the King;
 Ah me, and well-a-day,
 What of his jeweled crown's worth?
His land, his gold, his castles, his throne, his signet ring,
 Number them over as oft as you may,
 Are worth no more than her frown's worth.

The Gipsy loved an Outlaw, but the Outlaw's hate was strong.
 Heigh ho, and well-a-day,
 What are all her wiles worth?
Sweet kerchiefed hair, round bangled arms, warm looks, and
 passioned song,
 Singie them, count them oft as you may,
 Are less than his mocking smile's worth.

The Outlaw loved a Lady, but the Lady him abhorred;
 Ah me, and well-a-day,
 What are his daring deeds worth?
His bravery, his trophies, his figure and his sword,
 Name them and weigh them as oft as you may,
 Are less than her hateful heed's worth.

The Lady loved a King, who scorned her for a Gipsy love,
 Heigh ho, and well-a-day,
 What are all her powers worth?
Her sighs, her tears, her beauty, all things, to her scented glove,
 Measure and sum them as oft as you may,
 Are less than his weariest hour's worth.

WILLIAM FRANCIS BARNARD.

Voltairine de Cleyre to Her Critics.

In last week's issue Voltairine de Cleyre enters a briefly worded protest against the many sensational stories that have been circulated concerning herself in connection with Herman Helcher, the insane man—or rather boy—who shot her in Philadelphia a few months ago. At the suggestion of friends, and in accord with what seems to me just and equitable, I herewith reproduce from "Free Society" of last week a somewhat extended defense by the subject of these misrepresentations herself.

M. H.

FACTS AND THEORIES.

If Comrade James will continue his unscientific habit of writing without accurate knowledge of facts, I don't know what is to become of us all! The longer I live the more I find out that much very pretentious and seemingly reasonable matter is laboriously built from altogether erroneous information; and I hope I shall learn from it the lesson of holding my tongue where I am not myself informed. But I seriously doubt my own capacity for silence; if Comrade James fails it is likely I will (as I have done before now).

In the first place, he has an altogether mistaken idea of Herman Helcher and his act. That the mistake may be corrected, not only to him but to all who are interested, let me say that although through the decision of Helcher's mother, who had the

final legal right to determine the ground of his defense, and through the opinions of doctors concerning the relative effects of prisons and asylums on people suffering from his peculiar form of insanity, the evidence as to his mental condition was not allowed to go before the court, there is no doubt in the minds of his lawyers, his friends or the physicians who examined him that his is a case of paranoia, or progressive insanity, dating from his childhood. Dr. S. M. Dubin, graduate of the University of Zurich and practicing physician for some years in this city, in whose house Herman Helcher lived for a considerable time, was willing to go upon the witness stand and testify as to the specific nature of his malady. I have talked with Dr. Dubin and read the report of his opinion offered to Lawyer Amram; it gave the peculiar morbid physical tendencies of such cases, and described some of the different hallucinations to which Herman was subject. Among them was the singular fantasy that I was an especial hater and persecutor of Jews. Now, as every one at all acquainted with me knows, my best friends happen to be Jews, and as to persecution, only an insane man could invest me with power to persecute anyone. The opinion of Dr. Dubin was coincided in by the expert alienist taken to the prison to examine him, and Dr. Steinbach, having read the report, also concurred. But all agreed that in such cases, while recovery is at all times exceedingly doubtful, the effect of an insane asylum would be to make them hopeless. What little chance there is for recovery can be nourished better in the prison than in the asylum! Beautiful comment on State treatment of the insane!

This being the judgment of lawyers and doctors, our unfortunate comrade went before the court as a sane man, pleaded guilty and was sentenced to almost the limit of the law, though it must have been apparent to every one there that his mind was "queer." The detective (and I want to say that so far as I have any knowledge this detective is a gentleman and an honest and rather humane man within the limits of his calling, which are exceedingly straightened) testified that when arrested and questioned Herman declared he had loved me, that I had broken his heart, and he had made up his mind two months before that I deserved to die. I do not think Mr. Crawford lied; I presume their questions may have elicited answers like that; for the first presumption when a man shoots a woman is that he was in love with her. O essence of the grotesque! I know that Comrade Mary Hansen saw him in the station house an hour after the shooting and said: "Why, Herman, why ever did you do this?" he answered, "I don't know; I had to." "But if anything was the matter with you, why did you never come and tell us anything? Miss de Cleyre did not even know you were in the city."—"Well, why didn't she know? She ought to have known. Nobody cared about me. I had nothing to eat for three days, and fourteen cents in my pocket."

These were hallucinations; there was no necessity of his being without food; he had been working at Oppenheimer's cigar factory and had not been discharged.

But whether on that day or at any other time he fancied

LUCIFER: CHICAGO, ILL.

himself in love with me, he certainly had never been my "suitor," never had said the word love to me and never did anything which any person of ordinary common sense could give a second thought to as love-making. If in the multiplicity of delusions which beset him the love delusion also took possession of him, I can no more account for it than for any other of his fantasies, such as, for instance, the fancy one day when he found his physician ill that it must be all due to wortiment on account of him, or the fancy in the prison that he had given his lawyer a great deal of pain by his incivility. It is characteristic of such sufferers that they conceive the whole world to be turning about themselves, and every action of everybody has some reference to them.

When he spoke in his own defense in the court, he declared that he had been three times excluded from the Social Science Club; that as the result of that exclusion he was unable to get work in the cigar factories of Philadelphia, and that when he went to other cities he was still pursued by this exclusion! When the prosecutor asked him what that had to do with his shooting me, he said he thought I was responsible for his exclusion.

Now the facts are that he was invited to join the club at its present formation; that he came several times; agreed to do certain work distributing literature and afterwards concluded he would not do it; and after some weeks dropped out of the club, saying to me that he did not feel able to take any active part at present. From that time till two weeks before the shooting, I neither saw nor heard of him more than once or twice, and about two years had elapsed from the last time I had seen him when one day about the 5th of December, I received from him a letter which was both laughable and pitiful; laughable in its odd jumble of incoherencies, pitiful in its great pain and stress. One sentence showed the suspicion of his own condition, running thus: "It may be humor, but it isn't so to me." The burden of the letter was the exclusion fancy. I wrote him at once that he was entirely mistaken; that he would be welcome at the club any Monday evening; that he was morbid, and probably stayed alone too much, and would do well to get out in company more. I neither saw him nor heard another word until he shot me.

That he has today any serious realization of the nature of his act no one who has seen him can believe. When I saw him at the prison, immediately after his sentence, he shook hands with me and commenced to say how sorry he was that he had caused me so much suffering; I tried to put it out of his mind by saying: "Do not think of it any more; it is past; it was a misunderstanding, a mistake." "Yes," he answered, "I think, I feel sure, it was a mistake; it was foolish; it was boyish."

So much for the mental condition. As to the character of the boy, apart from his unsoundness of mind (and I have said any time during the last six years that he was "off"), there never lived a better intentioned, gentler, kinder, more generous soul. Large and beautiful aspirations tried to crowd their way through his poor, narrow, darkened intellect, and that is the great tragedy of it. And we must expect these things. The light of liberty must go straying through weary ways, through chinks and crevices and cavernous depths and dimmed windows that distort and discolor it; and the crippled life within will struggle feebly toward that one pale hope and break itself and others in its foredoomed hope to know and feel all.

I hope, therefore, that those of our comrades who judged matters in advance, those who allowed their reactionary sentiments to get the better of them (and there were quite a number who did) will now see the unwisdom of speaking too soon, and come out squarely and say: "I spoke foolishly, and I take it back."

I am about to do that myself concerning one foolish statement which Comrade James says I made. I do not remember saying: "Variety is prostitution." If I did, I spoke foolishly and I take it back. I will say, however, that very much of the variety that has been offered for my consideration is considerably worse than prostitution, which latter has at least a commercial excuse. And I think the reason I had, at one time, a

very erroneous idea of variety, was because I came in contact with persons who seemed to think it necessary to demonstrate their theory by "making love" to everything in sight; and they are not incon siderable persons, either. I take pleasure in saying now, and for some years past, I have been convinced that variety is not necessarily any such slimy thing (a term I do not remember using) as I then thought it. And while I do not commit myself to any theory of sexual relations, I think it more than likely that quite as good racial results may flow from variety as monogamy, when once people have admitted the freedom of each to follow his own choice. Having thus said, I rise to inquire what in the name of sense all this had to do with Herman Helcher's revolver? and why Comrade James saw fit to introduce it at all? I do not know, and Comrade James does not, what the boy's opinions on sexual relations were; I certainly never discussed the subject with him, and I think I should not have had much edification therefrom, even were the case otherwise.

To attack the final point in this omnibus article—the question of vivisection. Comrade James is of the opinion that I must have reconsidered my attitude toward vivisection, because I had surgical treatment, and he assumes that my surgeon must have been a vivisector. Now, I had as much to do with the choice of my surgeon as Comrade James had; and if the police had chosen to take me to the dump of the city, or to shoot me again, as they do a wounded dog; or if the surgeons had chosen to lay me on the vivisector's table, I should have said and done as much about it as the poor dogs that are vivisected. And I assure Comrade James that had I to choose between being shot to death and vivisected, I should prefer the shooting. As to the pains inflicted upon others, I think I should have less aversion to shaking the hand of any murderer than that of a vivisector; I suppose I have not such a revulsion against murderers in general as against cold-blooded torturers.

Now, through no fault nor wisdom of mine I was taken to a homeopathic hospital, and my surgeon, I am told, is not a vivisectionist, and he did me the best service he could by ordering that the bullets be left alone, and no vivisecting of me take place unless bad symptoms developed. That he may (I do not know that he does) make use of methods discovered by the vivisectors, is no matter to me. If a thing has been done, a very evil thing, and a certain knowledge has been attained thereby which may be of service, I opine it is only a fool who will refuse to use the knowledge because of the way it has been obtained. That does not justify nor excuse the original evil. That does not say that like experiments should continue. That simply says, make the best of the worst. Many things, I presume, have been found out through the hanging and the electrocuting of men; many bodies have been turned over for dissection, etc., that otherwise would not. Let the knowledge, if it can be of avail, be used, but let hanging and electrocution stop!

And let my admired comrade, and I am sure no one admires or appreciates or enjoys his energy, his learning and his mental courage more than I—let him stop making facts to fit theories.

VOLTAIRINE DE CLEYRE.

An Anarchist Replies to Queries.

The space devoted to "Various Voices" has often proved to be the pulse, so to speak, by which to judge the mental state of the correspondents. All the pranks, whims, sense and nonsense of your readers can be found under that caption.

In No. 957 two correspondents criticise and ask one or two questions; their names are Tom Swinburn and F. Cambersey. This is a hopeful sign. Inquiry and criticism lead to the road to knowledge.

Being a disciple of Anarchy, I have often been asked the same query Mr. Swinburn asks: "Who would run the railroads?" or who would do this and that? The query would be meaningless, if they do not thereby wish to say that the work is so miserable that in a free society you could compel no one to do it and would not find any one to do it. But it is evident that they thereby admit that people doing it now are compelled in

many instances to do it; hence they are slaves. And if any industry in itself (not the abuses, which can be eliminated) enslaves man it will naturally be eliminated, according to the lines of least resistance. And besides, man must needs supply all wants—material, ethical and mental—and as consumption follows or induces production, the latter will be undertaken when the necessity is recognized.

And now comes Mr. Cambersey. He says: "I am always telling the Anarchs that they reason from wrong premises, that is, from the assumption that man if not governed would be a perfectly sinless being," and I presume therefore not recognizing "human nature as it is."

I have yet failed to find among the many comrades I have met any who fail to see "human nature as it is." They always seek (much deeper than Mr. Cambersey) to see why human nature is as it is, and come to the conclusion that humanity in its evolution has been prevented and stifled proportionately as all necessary factors were withheld or denied to mankind by and through government.

The Anarchist studies man, individually and collectively, as a resultant of surrounding conditions, and comes to the conclusion that these conditions, together with government—the very organ and means of perpetuating these conditions—prevent humanity's progress and must therefore be abolished.

He also is aware of the effect of heredity or what science calls atavism, and in chorus with Elie Reclus he repeats: "It is not, however, owing to atavism, but to the mere continuance of an old order of things, that so many of our ill-educated classes, shepherds, agricultural laborers and even factory hands, are as little developed and live a life as little intellectual as savages."

The Anarchist does not see in freedom the end of progress; he sees in freedom but the means and clamors for the freedom to try.

A very plausible query, I think, is the following:

If mankind is so sinful (which I do not deny, but seek the causes), and if it "would rather fight than eat a good dinner" (I think people rather fight and kill in order to have a "good dinner," or any kind of a dinner), is not the rule or this "natural law" covering the whole of mankind? And if it is I rather think that the governing element, criminally inclined by nature, become more so under the baneful influence of power and authority with their temptations.

S. MINTZ.

San Francisco, Cal.

"The Majesty of Sex."

One of the notable books of the day is Nancy McKay Gordon's "Majesty of Sex." Eloquently yet temperately written by one whose breadth of vision is manifest in every page, and approaching the subject from that mystic side now so popular, this book ought to bring the truth that sex is one of the greatest of human moral forces home to thousands. The chief thesis of the book may be said to be that sex is potent for spiritual life and uses even more than for mere physical pleasure and reproduction. It is a brave book, as every work now seriously discussing sex must be, and the religious earnestness of the author is as apparent as her scholarly research. She wields a subtle and poetic pen and the literary qualities of the work are high.

That most ancient and interesting of all religions, the Phallic, is particularly treated of and, as it were, brought forward and adopted to modern life and thought.

"In the remote ages, when sex worship was incorporated into a religious ritual, the best and highest thoughts clustered around the subject of generation, elevating it to the pinnacle of holiness."

She insists that sun and sex worship existed together at the start: "These two religions were so interblended that it is impossible to separate them or give them a distinct definition," and that sun and sex worship ideas run all through the Bible narrative and the story of the Christ. "Jesus, the Christ," she says, "so entangled his teachings with those of the earlier sun gods—Apollo, Osiris and Theis—that even his birth has become

confused with the day of the sun's rebirth; further, he suffered himself to be crucified on the cross which, ages before, was held in reverence all over the world as a sex symbol."

"Sculptured over the temples of the Orient is the cross in its many forms, and it signifies the generative power. It was originally represented as a trinity, and for this reason a sacredness was attributed to the number three."

Here are some quotations which will give an idea of the significant scope and fine style of the work:

"The effectiveness of thought depends upon its wholesomeness, its wholesomeness upon its partaking of both a male and a female nature. . . . Therefore—the thought conceived while in sexual conjunction becomes an overwhelming thing in executive capability," "but now all deep thinkers, all those seeking the hidden meaning of things, all those longing for the innermost bent of life are looking for an understanding of sex relation, believing that such understanding will redeem the world."

"When once it is known that this vibration may manipulated . . . and reorganized as the holiest activity, it will be used for the highest and most sacred purpose; to lift the body into perfect and continual health, harmony, youth and beauty; to so unfold the soul that every condition may be masterfully grasped." "[For there is a faculty in man which, if intelligently exercised, will assure full and rightful control of the sexual function and of the secretions of the body]" "There is rhythm and power in the infinite expression of sexual interchange. Soul meets soul, and the touch of bodies proves of soulful profit. . . . Both perceive the process of regeneration, and embrace in the ecstasy of celestial knowledge, for Love only rules." "It is well for the sexes to labor in company, for by so doing the positive and negative forces are exchanged in loving and healing vibrations." "In Nature this nuptial ceremony is forever taking place." "It is the perfect interaction of the two forces ever playing and sweetly interplaying through all the channels of Being."

In brief, the argument in the book is that the higher natures will use the sex embrace intelligently as a means of conceiving and begetting spiritual children—that is, great thoughts, true intuitions and perceptions, poetic and artistic inspirations, and in this I fully agree with her. Love will yet be consciously used as the great Physician, the Artist, the Inspiration—it will be used consciously for physical and spiritual culture.

I would not wish to be understood as indorsing every thought or illustration in the book, but on the whole I cordially approve of it as a deep, true and beautifully written exposition of a great subject. I am sorry Ida Craddock did not elect to live, in spite of Comstock, and join forces with this true sister of her thought.

J. WILLIAM LLOYD.

Suspension of the Socialist Spirit.

The "Socialist Spirit" discontinued publication with the February number. It has been edited for a year and a half at Chicago by Franklin H. Wentworth, and general regret is expressed at its suspension. The final issue announced that although funds had been gratuitously offered for its continuance Mr. Wentworth did not feel justified in accepting them. He urges the comrades to support the weekly Socialist papers and says that whatever he may have to say in future will appear in the party press. The unexpired subscriptions to the "Socialist Spirit" will be filled out by "The Comrade" or refunded in cash to the subscriber at his option.

Few writers in the reform field have made a better record than Franklin H. Wentworth and his truly brave and clear-thinking companion, Marion Craig Wentworth. The monthly visits of their little journal will be missed by us, as doubtless they will be missed by many hundreds of those who labor and wait for better social conditions for the disinherited toilers in field and factory, mines and mills now owned and controlled by the monopolistic few who "neither toil nor spin," and yet who often spend in wasteful luxury more in one hour than would keep in comfort a family of workers for a whole year. M. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Here and There.

Equinox!

Now is the winter of Chicago's discontent thawed by the Sun of March.

This change of program naturally brings joy to the coal consumers and sorrow to the coal trust.

* * *

Mrs John A. Logan urges the building of more war-ships as a means to keep the peace between the nations. In Chicago the police carry clubs and revolvers as a means of keeping the peace and yet we are told that more murders are committed each year in this city than in London whose police carry no arms except such as nature gave them—London with its five million people against less than two millions in Chicago; more homicides in fact in Chicago each year than in the whole of England with its thirty odd millions.

The Mississippi river is again overflowing its banks—because the levees are not high enough. Each year additions must be made to the levees simply because confining the volume of water causes a greater deposit of sediment within banks, hence the greater the levee the greater the need of levees.

Is not this a good illustration of the wisdom of increasing the American navy as a peace measure? The larger our navy the more ships of war will be built by foreign powers—also as a peace measure and BECAUSE of our increased armament!

CIVIL OR RELIGIOUS GOVERNMENT—WHICH?

"Interloper" in "Free Society" of March 8, addresses me as "Brother" and "Friend." Much as I may wish to be brother and friend to all real human beings, in self-defense I must draw the line at "Interloper." I have faults enough of my own, as all my friends know, but MEDDLING INTERFERENCE in the affairs of others is not, as I verily believe, one of them. Hence I prefer not to be brother to such as do so. Webster defines interloper as "one who interlopes or runs into business to which he has no right; one who unlawfully intrudes upon a property, a station or an office; one who interferes wrongfully or officiously."

Whether the person who writes the editorial short shots for "Free Society" has assumed this nom de plume because he (or she) is by nature and habit an interloper, is of course matter of conjecture. If, however, he or she means naught but honesty, justice rectitude and fairness to all, then certainly a REAL name or a better PSEUDONYM would be an improvement. "Suggestion," suggestive therapeutics, is now regarded as the greatest of all the means or methods of getting well and keeping well, if this be true as to health, why should not the principle hold good as to DISEASE—insanity—mental as well as physical? Suggest constantly to child or man that he is a rogue and he soon becomes one.

That there may be "something in a name"—something in the banner, flag or escutcheon under which a man or woman sails, perhaps our readers will be more ready to agree when they read the paragraphs to which reference has just been made.

The first reads thus:

"Bro. Harman, editor of Lucifer, takes me to task for quoting Robert Ingersoll as saying: 'It is safe to say that governments have committed far more crimes than they have prevented,' and retorts 'it was easy for Ingersoll to denounce religious government,' yet he 'did not claim to be an Anarchist.' Who said that he did? But in his address 'Crimes Against Criminals' Robert Ingersoll does not refer to 'religious government,' but points to the degrading influences of punishment inflicted upon people by civil government, and says that crime has ever been on the increase where punishment was the severest. 'Crimes were committed to punish crimes,' he says, 'and crimes were committed to prevent crimes.'

Now let the reader turn to page 53 of this current volume of Lucifer, whole No. 958, Feb. 26, and compare what I really did say. One would naturally suppose from "Interloper's" garbled and twisted quotations that I had assailed both him and Ingersoll on the question of crime and government, while nothing is further from the truth. "Interloper" himself was the assailant; I merely defended. I thoroughly agree with Ingersoll that it is safe to say that "governments have committed more crimes than they have prevented." My object in referring to this statement of his was not to combat its truth, but to show that Ingersoll could say this as an opponent of RELIGIOUS government, but scarcely as an opponent of CIVIL or political government, since he was himself "a consistent and life-long governmentalist on political lines." I might have added, "consistent in his ACTS, but not always so in his WORDS. To have been consistent with his "Crimes Against Criminals" he would have been a philosophic Anarchist, which doctrine, as we all know, he never espoused.

While it is true that I might have worded my thought better, I had in mind that it was really RELIGIOUS rather than civil government that Ingersoll so persistently assailed. The greatest crimes of history have been either committed or instigated by religion. The greatest of all crimes are wars between nations races and tribes, and the worst of these have been, in whole or part, religious wars. The persecutions, the tortures and murders for opinion's sake, have been almost without exception of religious origin.

Again—to come down to the cold, hard, bedrock facts. ALL governments, national and state, of today and of all past history are

RELIGIOUS GOVERNMENTS—

with very rare exceptions.

Take our own general, state, and even municipal governments, for example. What mean our Thanksgiving proclamations, our chaplaincies in Congress and state legislatures, our church exemption laws, our Sunday laws, our judicial oaths, our inauguration oaths, etc. etc.?

Do not all these mean that we as a people acknowledge allegiance to a religious government whose head-center is supposed to exist somewhere in the heavens? and before whom we all expect to appear?

The supreme court of the United States—to which all other branches of government submissively bow—has officially decided, so I am told, that "ours is a Christian nation," hence the government of this nation must necessarily be a Christian government. A Christian government means necessarily a religious government, for Christianity is one of the great religions of the world.

* * *

Therefore, it seems very clear to me that Ingersoll's lecture entitled "Crimes Against Criminals" is a lecture against religious government. As such it was logical and consistent. As a lecture against the crimes of civil government it was not logical, not consistent, since he himself was a staunch supporter of civil and political government. To advocate the abolition of crimes of civil government—"artificial government," to quote Burke—would be to advocate the ABOLITION of civil government. "The

thing, the thing itself," being the greatest of crimes—to advocate which abolition, as I said before, would have aligned Robert G. Ingersoll with the philosophy of Anarchism.

Great and good man as he undoubtedly was, Ingersoll had his limitations; one of which, as some of us think, was his inability to see whither his own logic would and did lead him.

MAN OR HIS INSTITUTIONS—WHICH?

While I may not have the skill necessary to utilize the advice of old Polonius in regard to the management of quarrels, I endorse that advice, and in accord therewith will answer one more quotation from "Interloper," namely:

"Friend Harman also takes issue with C. L. James in his contention that 'all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it,' and he asks:

"How is it with Pierpont Morgan, President Baer and the robber trusts generally? Do they admit themselves to be criminals, in need of restraint? How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the czars, the kaisers, the popes of Rome, and all who in the name of God, of government, and of puritan morality would fine, imprison, and kill their fellow human beings?"

"Although it may appear 'sophomoric' I venture to suggest to Brother Harman that all the 'criminals' he enumerates are the creation of government—restraint. In a free society the monopoly of natural resources is an impossibility, consequently the Morgans and Baers would be unknown quantities. Likewise the Garys, Comstocks, popes, et al., only thrive and tyrannize over people by virtue of the power to restrain. If these vermin were not backed by the police-club, army, and prison, they would quickly become a laughing stock to society—and 'proceed to mind their own business!'"

If "Interloper" had been anything but what his self-elected name indicates, he would have left C. L. James to answer the questions directed to himself, and if he had preferred fairness to unfairness he would not have left out one of the most important clauses in my questions to James, namely:

"Then what of the born homicidal maniacs, like Jesse Pomeroy and thousands like unto him? Also monomaniacs of all kinds? Do these admit that they are insane and need to be restrained?"

Yes, the suggestion that all the criminals I enumerated are the creation of government—restraint, DOES "appear sophomeric"; most decidedly so. If I understand the meaning of words then Interloper has well vindicated his claim to be reckoned a "Soph." or even a "Fresh!"

This dictum of his is in line with the old, old theologic doctrine that government, law, was before man and is superior to man. In short, that law, government, creates men—good and bad—not men create law—government.

All history, all the facts of human experience, give an emphatic denial to the dogmatic assertion, the sophomeric utterance, that in "a free society"—that is, in the absence of organized governments—"the monopoly of natural resources is an impossibility, consequently the Morgans and the Baers would be unknown quantities."

All history shows that the Morgans and the Baers—that is, the insanely greedy and unscrupulous—grab everything in sight, or try to do so. In the absence of law and government they do this as the beasts of prey do it—by force and cunning. When governments are organized they do the same thing in a slightly different way. They combine to secure laws favorable to themselves, and when they fail in this they combine to evade or defeat the laws; instances of which are seen every day. Notably in the combinations now engineered by the Morgans, Baers, Rockefellers, et al.

The feudal barons of ancient Europe and Asia kept bands of armed retainers, serfs, to collect, by sheer force of numbers and discipline, their annual tribute from the peaceful and unorganized peasants. Later these barons found it safer to themselves and less expensive to unite in petty kingdoms or dukedoms and

organize regular governments with a fixed rate of tribute which they have termed taxes, to be paid to sheriffs and other collectors for the feudal lords, to resist which was treason against government and punishable by death and confiscation of all past accumulations of the rebel.

Still later these petty kingdoms and dukedoms were united in larger kingdoms—empires—the better to defend them against the rapacity of each other, also the more readily and effectually to put down insurrections by arraying the majesty of a great earthly monarch, kaiser or emperor, as the representative of a universal monarch in the skies, against the puny will of the individual subject.

Recapitulating a little. Law, government, does not make MEN, whether "criminals" or saints. MEN make laws, and laws are often used as clubs and chains to dwarf, warp and pervert men, and cause them to commit acts that are called crimes—often unjustly so called.

Men make all laws, all governments, all gods, ghosts and devils.

NATURE makes men, and nature KNOWS NO LAW.

Nature is simply matter and force; which phrase is but another name for attraction and repulsion; for condensation and rarefaction; for gravitation and levitation; for cause and effect—each cause being an effect and each effect a cause.

Nature is LAWLESS, free, self-creating, self-existent; acknowledging no ruler, no monarch, no creator.

Man, the child of nature, the epitome of nature, the microcosm in the macrocosm, is, or should be, like his parent, lawless, free, self-creating, self-ruling.

Man, the microcosm, needs only liberty to grow; liberty to utilize the materials of the macrocosm, the materials that constitute his normal environment.

The monopoly of these materials by those who do not need them constitutes the defeat of nature, the defeat of liberty, the defeat of equity, of right, of justice.

Man's virtue (which is Latin for MANHOOD) consists in rebelling against law and compelling lawmakers—monopolists—to mind their own business and allow others to do the same.

This kind of compulsion is not government, but may rightly be called RESTRAINT. Restraint is derived from the Latin RESTRIGERE, and is thus defined: "To restrain; to bind; to stop; to stay; to loose; to unbind." (Dymock's Latin-English Dictionary.)

"Govern" is derived from GUBERNARE, and is defined: "To steer a ship; to order; to manage; to conduct; to govern." (Same authority.)

Webster puts "restraint" as the sixth meaning of "government," but Webster often follows popular ignorance and prejudice, as in the case of "skeptic," "infidel," and many other words.

I have now done with "Interloper." Hereafter I shall probably pay no attention to his thrusts, whether he writes as editor or not, and will close this long article by kindly and respectfully suggesting to Brother Isaac, the publisher of "Free Society," that while it is his undoubted right to manage his paper in his own way, to me it is much more satisfactory to know WHO IT IS that assails me by name, as the editor of Lucifer. For myself I prefer to "stand out in the open," and do not think it just the fair thing to be shot at by one who hides his identity behind a pseudonym, unless indeed there be an EDITOR named who is morally as well as legally responsible for all unsigned articles in his paper. Pseudonyms—false names—are practically no names at all, as we all know.

M. HARMAN.

Erratum.

Kindly let me correct the printer's error in No. 959, which gave the date of Engel's "Origin of the Family" as 1894. It should have been 1884.

DORA FORSTER.

The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 p. m. Seats and discussion free.

LUCIFER: CHICAGO, ILL.

Redheffer Some More.

Naturally there are numerous, diverse and various opinions on this many-sided question of woman's emancipation.

Mrs. Bruce is optimistic and looks for great returns from Lucifer's work. In some occult fashion not clearly defined she couples theology along with the labor of Lucifer, and hopes much therefrom.

Vain imagining! Superstition never did nor ever will liberate a single individual. Its trend and influence is all the other way.

To prove that women are satisfied with the sexual situation, note the shudder with which 90 per cent of them receive even a suggestion of something in place of conventional marriage. Observe the importance they attach to a swell wedding.

For sure, they look on our present marriage laws as their chiefest protection. Without such refuge life to them would be a barren ideality.

And now comes another critic, with a pretty name. Every one will admit that Dora Forster is almost as euphonious as Lucy Redheffer. But Dora unkindly casts doubt on the individuality of Lucy—but let that pass. The subject under consideration is too important to divide on personalities. She calls attention to certain great concessions too numerous to describe granted women in late years—and here is her bill of items. (1) Education, (2) paid work, (3) to own property, (4) guardian of her own children, (5) political franchise (?). Here are great concessions.

Now, except the last, which has not been conceded and likely never will be, the list as given strikes one as most beggarly. Still, candor compels the admission that it is probably all she wants, and maybe more, and corroborates my first assertion that she is satisfied.

Woman can have all her rights as soon as she wishes and takes the trouble to get them. And be, indeed, master of herself.

Dora pushes a virile pen. Ye Editor, too, has his inning, and his criticism is an entire indorsement of Lucy's averments. Long experience with these questions convinces him of their irrefutable truth.

No one can say but he handles his momentous theme (the origin of man), so far as in him lies, with fulness, freedom and comprehensiveness, and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike.

Instead of a paltry 1,000 readers he should have 10,000, but there are reasons why he has the smaller number. In the first place the paper is sorely hampered, hindered and handicapped by a most unfortunate name, one that at first sight repels; (and first impressions are hard to eradicate); one that carries with it the flavor of brimstone wherever it goes.

It is never wise to lay additional burdens on an overloaded train.

In closing I offer the grandest sentiment: "Love your neighbor." —

[If Sister Redheffer (or "Brother," as some think) will reread my comment on her first article (No. 956) she will see that I did not say that Lucifer has now but 1000 readers. What I did say is that the "earnest approval and hearty co-operation of one thousand readers and the unrelenting opposition of all others would be reward enough for all we have suffered," etc. As to whether Lucifer is an "unfortunate" or a fortunate name, opinions differ. If Lucifer is unfortunate, then "Lucy" should also be so considered, for the two names mean substantially the same. Lucy means LIGHT, and Lucifer is that which BRINGS Lucy! If Lucy will read what Webster says, on pages 792 and 1621 of the Unabridged, date 1886, she will see that only ignorance and superstition give to Lucifer a sinister significance. Our mission is to destroy ignorance and superstition. M. H.]

A Colony In the East.

Friend James Haworth suggests, in No. 957, the need of a colony in the East like that at Home, Washington. In order to get the "sense of the meeting," I suggest to every person at all interested in the matter, the following questions:

1. Would you like to see a colony similar to that at Home established in the Eastern United States?
2. If so, in what state, and in what part of the state?
3. If it should be located where you wish, would you join it at the start?
4. Would you prefer a location within twenty miles of a city or large town, or still further from any large community?
5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?
6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

With the editor's permission, I ask every liberal person who reads this to send me very brief replies to the above queries. The result of the symposium will be printed at an early date. Kindly do not exceed 200 words in your reply to the sixth question.

Wellesley Hills, Mass.

ALEX. E. WIGHT.

A Suggestion.

Allow me to make a suggestion that may add to the pleasure of many liberals in 1904.

I suggest that some liberal in St. Louis open and conduct a liberal headquarters during the coming World's Fair. He should have an office and gentlemen's parlor, ladies' parlor, baggage room, where guests could leave their baggage at a reasonable rate, toilet rooms and, if possible, several private sitting rooms, where guests could rest and chat if they desired. He should keep a register of all who call upon him, and every liberal who visits the fair should call and register, not only their name but their location, so their friends could find them if desired. He should also keep a list of liberals in the city who have rooms to rent to Fair visitors, charging fees for registering and furnishing room lists. The fees from the baggage checking, registering and furnishing room lists ought to make it pay well.

Such a headquarters would give the liberals visiting the Fair—and there will be many thousands of them—a chance to meet, get acquainted, or renew old friendships formed before.

If it is undertaken it should be advertised in all the liberal papers in America at as early a date as possible, and those in charge should arrange to secure rooms in advance for those who may want them.

Will other liberal papers please copy?

JOHN WIRT.

Protest Against Compulsory Vaccination.

The following resolutions were adopted at the meeting of the Naturopathic Society of America, held February 13, in New York City:

WHEREAS, Senator Stewart has introduced in the New York Senate a bill (No. 265) to amend the public health law, in which appears a new provision by which local boards of health are empowered to "enforce general vaccination of all persons, when required to do so by the State Commissioner of Health, who is hereby authorized to make requirement when in his judgment such action is necessary for the protection of public health," etc.;

Resolved, That we hereby utter our earnest protest against this worst of all compulsory vaccination laws, because: (1) The general public is opposed to and would in a referendum vote veto any compulsory law; (2) the proposal makes possible universal, unlimited and repeated vaccination, if the State Commissioner so decides; (3) the power is too excessive, dangerous and tyrannical to entrust to fallible human judgment; (4) and finally, we suspect this innovation is the nefarious work of virus companies who have an idea only to increasing output and dividends and no real regard for public health, and therefore we request our lawmakers to cut this out of the revision bill before making it a law.

Resolved further, That since eternal vigilance is the price of liberty, every opponent of such legislation is urged to make his opposition known to members of the Legislature and the press, promptly and repeatedly, so that the voice of the public may be heard and felt.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 p.m., Hall 913, Masonic Temple. Seats and discussions free. On March 22 Democratization of Art by Ruskin will be the subject, with W. Chas. Tanner the opening speaker.

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